

CHRIST'S ATONING SACRIFICE

September 23, 2015 (David Cloud, Fundamental Baptist Information Service, P.O. Box 610368, Port Huron, MI 48061, 866-295-4143, fbns@wayoflife.org; for instructions about subscribing and unsubscribing or changing addresses, see the information paragraph at the end of the article)

The following is excerpted from ***A PORTRAIT OF CHRIST: THE TABERNACLE, THE PRIESTHOOD, AND THE OFFERINGS***. ISBN 978-1-58318-178-2. (new for 2014) This book is an extensive study on the Old Testament tabernacle and its priestly system, which has been called "God's masterpiece of typology." Whereas the record of the creation of the universe takes up two chapters of the Bible and the fall of man takes up one chapter, the tabernacle, with its priesthood and offerings, takes up 50 chapters. It is obvious that God has many important lessons for us in this portion of His Word. Speaking personally, nothing has helped me better understand the Triune God and the salvation that He has purchased for man, and I believe that I can guarantee that the reader will be taken to new heights in his understanding of these things. Everything about the tabernacle points to Jesus Christ: the design, the materials, the colors, the court walls and pillars, the door into the court, the sacrificial altar, the laver, the tabernacle tent itself with its boards and curtains and silver sockets, the tabernacle gate, and veil before the holy of holies, the candlestick, the table of shewbread, the incense altar, the ark of the covenant, the high priest, and the offerings. All is Christ. The tabernacle system offers brilliant, unforgettable lessons on Christ's person, offices and work: His eternal Sonship, His sinless manhood, His anointing, His atonement, His resurrection glory, His work as the life and sustainer and light of creation, His eternal high priesthood and intercession, and His kingdom. In addition to the studies on every aspect of the tabernacle, *A Portrait of Christ* features studies on the high priest, the Levitical priests, the five offerings of Leviticus, the day of atonement, the ransom money, the red heifer, the cherubims, strange fire, the golden calf, leprosy, the Nazarite vow, the pillar of cloud and pillar of fire, and the transportation of the tabernacle through the wilderness. The tabernacle is very practical in its teaching, as it also depicts believer priests carrying Christ through this world (1 Pet. 2:5, 9). Like the Israelites in the wilderness, believers today are on a pilgrimage through a foreign land on the way to our eternal home (1 Pet. 2:11). Dr. Don Jasmin, editor of the *Fundamentalist Digest* says, "This new book on the Tabernacle constitutes the 21st-century classic treatise of this rich theme." 420 pages, available in print and eBook editions from www.wayoflife.org

The tabernacle teaches Christ's atoning sacrifice. At the heart of the tabernacle was the brazen altar and the blood sacrifices. These point to the price that was paid for man's redemption, which was Christ's blood and death. The tabernacle points to the cross of Christ which is the central act of human history and which will be the central act of eternity. God's people will sing of the power of the blood forever.

The atonement was not made by Christ's sinless life, but by His shed blood and death on the cross. He did not die as a mere example of sacrificial love. He died for our sins!

The following verses describe Christ's substitutionary atonement:

"And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt" (Ex. 12:13).

"But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isaiah 53:5-6).

“For this is my blood of the new testament, which is shed for many for the remission of sins” (Mat. 26:28).

“For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Mk. 10:45).

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world” (John 1:29).

“I am the good shepherd: the good shepherd giveth his life for the sheep” (John 10:11).

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood” (Acts 20:28).

“Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God” (Rom. 3:24-25).

“Who was delivered for our offences, and was raised again for our justification” (Rom. 4:25).

“Much more then, being now justified by his blood, we shall be saved from wrath through him” (Rom. 5:9).

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“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures” (1 Cor. 15:3).

“For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor. 5:21).

“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father” (Gal. 1:4).

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Gal. 2:20).

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph. 1:7).

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ” (Eph. 2:13).

“And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: (Eph. 2:16)

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph. 1:7).

“And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour” (Eph. 5:2).

“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight” (Col. 1:20-22).

“Who gave himself a ransom for all, to be testified in due time” (1 Tim. 2:6).

“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Titus 2:14).

“But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*” (Heb. 9:11-12).

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb. 9:14).

“And almost all things are by the law purged with blood; and without shedding of blood is no remission” (Heb. 9:22).

“By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*” (Heb. 10:10).

“But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God” (Heb. 10:12).

“For by one offering he hath perfected for ever them that are sanctified” (Heb. 10:14).

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh” (Heb. 10:19-20).

“Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pet. 1:18-19).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.”(1 Pet. 2:24).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pet. 3:18).

“And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world” (1 Jn. 2:2).

“Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren” (1 Jn. 3:16).

“And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood” (Rev. 1:5).

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation” (Rev. 5:9).

My hope is built on nothing less,
Than Jesus' blood and righteousness.
I dare not trust the sweetest frame,
But wholly lean on Jesus' Name.
On Christ the solid rock I stand,
All other ground is sinking sand.

The atonement of Christ on Calvary provided redemption not only for individual sinners, but also for the whole universe.

“God, through the blood of Christ's cross, has reconciled all things unto Himself, not only things on earth, but things in heaven (Col. 1. 20). Defilement had entered into the heavens above, through the fall of angels, before it had entered into the earth through the fall of man. The work of atonement is not only the ground on which God can forgive sinners, but it lies at the foundation of universal security. The question of sin and creature responsibility has been settled for ever at the cross. He who descended first into the lower parts of the earth has also ascended up far above all heavens, that He might fill all things. His atoning work is not only the basis of stability below, but the keystone of universal security above, throughout all ages. God 'having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in the heavens, and which are on earth; even in Him' (Eph. 1:9, 10)” (Thomas Newberry, *Types of the Levitical Offerings*).

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